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# HE UNIVERSALIST *Leader*

JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

olume CXXXIX May, 1957 Boston, Mass.

THE UNIVERSALIST Leader

A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

**Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).**

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**The bond of fellowship** in this church shall be a common purpose to do the will of God as Jesus revealed it and to co-operate in establishing the Kingdom for which he lived and died.
To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

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## OUR CONTRIBUTORS

May, 1957 — No. 5

Our cover shows Dana E. Klotzle, director of the Universalist Service Committee, and George M. Barakat, director of the American Middle East Relief, surveying part of a shipment of clothing, shoes, and bedding from the gangplank of the *SS Mohamed Al El Kebir.* This twenty-three-thousand-pound shipment for Arab displaced persons is part of "Operation Friendship," which is being supported by Universalist people through their own Church Service Committee.

**Robert L'H. Miller,** minister of the First Universalist Church of Melrose, Massachusetts, and instructor in religious education at Crane Theological School of Tufts, at the editor's request, took time out from labors on his doctoral dissertation to write **Religion Grows from Parent-Child Relations.** We are especially happy to give this useful essay to our readers this month, during which Universalist churches celebrate the Festival of the Home.

**Albert Q. Perry,** minister of City Temple Universalist Church, Cincinnati, Ohio, comments on the recently completed Management Survey in **Form, Function, Faith, and Freedom.**

We are happy to present the story of **Albert Niles' Appointment** as Director of Development at St. Lawrence Theological School.

**Dana E. Klotzle** gives us a fine preview of next year's Congress of the International Association for Religious Freedom in his article on **I.A.R.F. Congress, Chicago, 1958.**

**A Universalist Parent** has some sharp and penetrating things to say about the duties of parents and liberal church organizations in her soliloquy, **After a Parents' Meeting.**

# Religion Grows from Parent-Child Relations

bert L'H. Miller

*In the home, there operates the most effective method of religious education: reflection on genuine experience. We cannot, even if we would, leave to the church school the religious education of our children.*

N recent years, there has been a re-awakened attention given to the place of the home in religious ıcation. We say *re*-awakened advisedly because reious education has not always been a function of church. In early Judaism, religious education was function of the home. The father was charged th responsibility for the religious education of his ldren (primarily his sons). The ancient Biblical nmand of Deuteronomy makes it clear. "And these rds, which I command thee this day. . . . thou shalt ch them diligently unto thy children. . . ." The r Mitzvah ceremony, by which the boy of thirteen s introduced into his role as an adult male in the agogue, was his chance to stand before the congretion and prove that he was able to take his place an adult Jew. He could read from Torah. He ıld discuss Torah. He knew the law. He could e his place with the other adult males of the agogue as an intelligent and an informed Jew. is ceremony was evidence that the home had fulled its function in teaching the young that which ght to be known.

Protestantism, too, made the home responsible for igious education. The child was prepared in the me for the conversion experience by which he was ought into the church. At a revival meeting, the ung person would experience the cataclysmic change own as conversion. He could then take his place the church. Prior to that time, there was nothing the church for children. Training in religion had be obtained at home.

The church's concern for religious education of ildren is relatively recent, actually only a little over undred years. Now we have come to look on the urch and the church school as the major agency of igious education for our children. In my student ys, I talked with a mother who brought her young ughter to the church to enroll her in kindergarten. e went through the enrollment process and then stopped me at the door to say, "There are some things that I want you to understand. I have done *nothing* about my daughter's religious education. As a matter of fact, at home we have studiously kept away from any discussion of religion. I wanted to bring her to the church school where there are people trained to do the job properly. She has had no instruction about religion. I give her to you now to do the job the right way."

These are the extremes: from the ancient days in Judaism, when religious education rested solely on the home, to the woman referred to above. This latter extreme is reflected in much that we do at the present time in our religious education program. There is a tendency to think of the church school as the primary agency of religious education. We send our children to the public school for their secular education. We send them to the "Y" for their recreation. We send them to the boys' club, the girls' club, the Boy Scouts, and the Girl Scouts for character building. We send them to the church school to get their religion.

*It has become obvious that the church cannot fulfill these expectations.* There are too many limitations to think that religious education can be effectively accomplished by the church school alone. There is the limitation of time. We have, in most church schools, an hour a week, in some an hour and a half, or more rarely, some schools are fortunate enough to have two hours. But this gives us only thirty or forty hours or, at most, sixty or eighty hours a year. In terms of time, we are too limited to think of giving children an adequate religious education. There is also the inadequacy in the quality of contact. A church school teacher, as much as she is known by the children, is still something of an outside figure in the child's life. We do not have the opportunity to build the really close kind of relationship which is most fruitful in terms of influencing people's lives.

*The home influence far outweighs anything that the*

*church can ever hope to do.* There is more time in the home. There is a closer kind of relationship in the home: the close relationship between parent and child and child with child. This relationship makes possible far more in terms of influencing children's thoughts, behavior, and developmental patterns. Added to this is the fact that, in the home and under parental supervision, there is an earlier contact with children than in the church school.

We know that what happens to a child in the first six or seven years of his life is fundamentally important in determining the growth and development of the personality structure. By the time the child is six or seven, personality patterns are well formed. Some modifications, adaptations, and adjustments may follow, but the basic formulation of personality is complete by the time the child is six or seven.

In these early years, from birth onward, the emotional patterns, the attitudes, the habits — things which go so far in determining the person's life — are set and fixed. They result, principally, from the environment of the home. The church never gets the child until the child is about four years of age. At best, which is little enough, it goes to work late in the game. In the later years of child-life, through his primary, junior, junior high and senior high years, the influence which goes on at home far surpasses anything the church school can hope to build.

We need to come to see that what goes on in the home is far more significant than anything the church does in religious education. The church school, at best, fulfills the role of supplementing what is happening in the home. It can be a very valuable supplement. In the church school, the child comes into contact with a different adult figure who sees, in a different light, the questions and problems which are being handled at home. This is valuable. It is an added contribution which can be most helpful, but must never be considered as anything *but* a supplement to a basic program of religious education which ought to be going on at home. If nothing is going on at home, there is nothing for the church school to supplement, making the church program very superficial. If there is indifference to religion in the home, then the church school, in trying to present something of a concrete, life-centered approach to religion, is working against serious odds. If the home is anti-religious, that which transpires in the church school will be at cross-purposes with what goes on at home. If there is a meager attention to religious education in the home, then there is little for the church school to build on.

Further, the educational program which transpires in the normal day-to-day family life experience o erates in accordance with the most effective edu tional method. *It is experience-centered education the core.*

This is what we mean by experience-centered edu tion. It is the finest methodology we know. Its lea ings are more profound and more lasting. It continuous. It is real and genuine. The problem sit tions people try to solve do not have to be artificia induced. The family group is struggling with dire firsthand problems. The participants need a soluti to effectively function together as a family. In t home, learning takes place continually, and in most effective form. What is learned in the home learned in the most effective manner possible, wheth it be harmful or helpful, destructive or constructi healthy or producing the seeds of maladjustme These learnings are learned well because they are l ing learned by the best method we know. It is evide therefore, that the kind of learning going on all t time in the home is tremendously important.

This conclusion is especially important to religio education. The kinds of things we are trying to tea in the church are the very issues about which most li centered learnings of the home are concerned.

From this background let us look directly at t *major* interpersonal relationship which contributes this learning situation: the parent-child relationsh What part does this particular relationship play the religious development of children? A basic d tinction is important at this point: the distincti of knowing "about religion" as against "bei religious." One can know all about religion witho necessarily being religious. One can know everythi there is to know about the Bible, church history, cree philosophy, theology, and still not have an essential religious core to his life. In terms of ability to me critical life experiences, in terms of ability to li effectively in good relationships with other people, terms of ability to make worthy moral judgments, terms of possessing sensitivity for other people — does not necessarily follow that to know *about* t ligious subjects will produce a religious person. O concern is that persons develop a religious attitu about life, that they become persons of high mor character, that they learn to live life on a high mor plane, that they learn to deal with the common li experiences with stability and understanding. O concern is that, through our educational endeavor, home and at church, we build the kind of people wh do not just *know about* religion, but who have chang the structure of their personalities so that they a

at we would call "religious personalities."

With this as our concern, it becomes important to that religion is not an overlay put upon children's s. It is not subject matter to be memorized which, en spread over life, will produce conformity. This rs some examination. It has often been true that gion has been used to control — to keep people m sinning as they were supposed to normally act. e old theological doctrine states that man is a child sin. He may be washed of original sin by baptism, there remains a moral color blindness. Whatever thinks is right is really wrong. Whatever one does lways colored and tainted by sinfulness. Even at best, man falls far short of the glory of God. This s Calvinism's doctrine and the religion that Calvin- evoked was a religion of stern controls: the old itanical system of New England. Because man is ful, religious controls are necessary to save him m his own natural self of sin. Currently Neo- nodoxy teaches the same theology. Since man is ful he needs the kind of religion that will control n "from doing what comes naturally."

This view has been, to a large extent, a part of background. When we begin to think about chil- n, religion is viewed as a means to control their erwise free and probably sinful desires. We pro- e to control them by the strong hand of religious ples.

would like to suggest a different approach regard- the nature of religion. Religion is one's basic at- des about life and about human relations and, as h, it arises out of one's attempt to think through meaning of his life experiences. Religion, then, is foreign to human experience, exterior to the per- , grafted on to life. The *source* of religion is nan experience itself. Religion, as such, is an *ergent,* arising out of reflection on human relations l human experience. In searching for a more sat- ing way of living, religion emerges. As persons ggle to find meaning in life experience, religion erges to give meaning to these common experiences. er reflection on experience, and arrival at certain clusions, we draw these together in summary nion. This summary is our "religion" and with it face a new experience interpreting the new in the t of all our past experiences.

Religion, so considered, is judged adequate or in- quate to the degree that it promotes the fullest de- opment of the individual's innate, potential good- s; builds a better society in which all men find piness and opportunities for self-fulfillment; and ds to an adequate understanding of the meaning, the purpose and the destiny of life. This means that religions are not one. All men, viewing their experience, at various times in history, at various places on the face of the globe, have extracted out of *their* experience different summaries. These become classified as the major world religions.

If the most effective method of education is problem solving in the midst of genuine human experience, making the home the primary institution of religious education, and if religion is an emergent resulting from human interrelationship, then *the role of parent-child relations is crucial* in the religious development of children. Religion develops as a part of the child's total growth and development *in the family setting.* By participating in the interrelationships of the family, the child will receive his religion. It may be a religion of materialism, of hate, of prejudice and bigotry, or it may be a religion of love, of sympathy, of unity, of understanding. The *quality* of the religion learned by evaluating human experiences in terms of the relationships of home is going to depend fundamentally on the *quality* of the family human relationships, the raw material out of which religion emerges. This *real* religion may have little relationship to the religious vocabulary taught or to the clichés one is expected to memorize. The primary task of parents, therefore, is not to teach children to memorize Bible, or creeds, or church history, or theology, or philosophy. It is to build the kind of interpersonal relationship atmosphere out of which *high* religion can emerge. The Bible, creeds, and all the rest may be very helpful as parents and children try to evaluate and understand their experiences. This material will be used to throw light on these experiences. By themselves Bible, creeds and so forth are not religious education. Real religious education is what emerges out of interpersonal relationships.

Let me mention several fundamental religious ideas in order that we might see how vitally important are the kind of relationships we build with our children if these ideas are to be incorporated into the child's religious development. In each case, we need to appreciate two things. First, religious ideas will be learned by the child only if they are built into the relationship that exists between parents and children. Religious values come out of the kind of interpersonal relationship built between parents and children. Second, children must see these ideas demonstrated in the lives of their parents outside the family circle if they are to have any validity for the child's life. "Do as I say, not as I do" may sound all right, but it doesn't

produce much in changing the character of people's lives.

Respect for persons is one of the basic concepts of our religious tradition. Look at family relationships asking, where in the kind of family relationships that I am building with my children, will they have an opportunity to learn about respect for persons? Do parents, for example, respect children as persons? Are their likes and dislikes, their preferences considered? Are children forced to bend their desires and their wishes to the things parents want to do? Can they, within reasonable limits, dress in the clothes which they want? Is there a really profound respect on parents' part for children? If they do not feel from us what respect for them means, how can we expect them ever to know what we mean when we talk about respect for persons? Do they see, in our relationships with other people, an example of respect for persons? Do we talk about other people in ways which do not show evidence of respect for other people? Is there built into our daily conversation, which the child hears and overhears, the vital element of respect for other people? This is a basic religious idea. It must be built into the fabric of our human relationships in the family. As our children see us in this role, and as they come to feel what it means to be respected, then they, in turn, will learn what is in the content of the words, "respect for persons," because they have had an experience of it in real human relationship.

Love is a basic concept of our religious tradition. Do children sense a really affectionate, devoted love from parents? Is our love something we talk about to other people, is it something expected of us as far as children are concerned, but not deeply felt or vividly expressed? Or is there, in our relationship with our children, a really affectionate devotion which finds its expression adequately in our home environment? Do our children have an opportunity to see real love between parents? Unless love is actually expressed and demonstrated so that the child feels it and sees it in terms of his parents' relationships with each other, then he cannot know much about love when asked to translate it into terms broader than the family unit.

Faith and trust are vital elements of religious concern. Does the child have an opportunity to experience faith and trust in his parents' attitudes toward him? Do parents put confidence in the child? Do they trust this child? Do they have faith in this child's ability to grow and develop a personality in his own right? Or do they reject him as an individual and seek only to mold and shape the growing, developing child to the image of a parent-determined goal?

Some children are told that they ought to thi about God "as a loving Father." Does the child ha any opportunity to know what a "loving father" really like? How can we expect children to grow in a deep feeling of faith in a God as a loving Father the father is not home much, *or when he is, he is a thing but a loving and devoted father?* Children co fronted with this analogy by which to test a faith God are left without much in terms of vital, int personal relationship experience by which to build a such concept.

Concern for the common good, the element of operation, the building of an interdependent socie the social concern in religion — this complex for an important religious idea. Is the child a part of co-operative family unit? Or is he a part of a fam unit in which parents are authoritarian figures w make decisions for the child to which the child mu concede, going along with the things arbitrarily d manded of him by parents. Does he have opportun to learn what it means to participate in a co-operati human fellowship or must he wait until he gets old to learn about that? It becomes a real question *wheth one can learn in later years* what it means to parti pate in a co-operative fellowship if, during these mo impressionable years, the child has been the subje of an authoritarian social unit.

We come back to where we started. The home the primary institution of religious education. O of dynamic, human relationships in the home, the emerges that constellation of values which shall co stitute the child's religion.

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## Boy and Bird

A bird flew in the woodshed where
  The boy was cutting wood.
He caught it on the window there,
  And for a moment stood

With forests living in his hand,
  Although a tiny part.
It was too small to understand;
  He felt its throbbing heart.

He drew aside the window's net
  Of glass that was so strong;
He opened wide his hands and let
  The forest have its song.

—Daniel Smythe

Clark, escorted by her
er, starts the Kindergarten.

# Murray Universalist Church Family Breaks Ground for New Building

Virginia Halko, assisted by Dr. Wood, begins work on the Church School.

## Attleboro, Massachusetts, Sunday, March 24, 1957

er Nerney, Chairman, Building Committee, breaks ground for the Sanctuary. Leonard Lamb, Moderator, ares to excavate. Miss Frances Bottomley speaks for the Congregation. Harold Sweet addresses the gregation.

# Form, Function, Faith and Freedom

Albert Q. Perry

*Any organization of society which depresses free and spontaneous meddl is on the decline. . . . As soon as we cease to pry about at random, we s come to rely upon accredited bodies of authoritative dogma; and as soon we come to rely upon accredited bodies of authoritative dogma, not only the days of our Liberty over, but we have lost the password that has hithe opened to us the gates of success as well.*

*—Judge Learned Hand*

## I

AN individual is born, grows, learns, matures, makes free choices, changes, adapts, ages and eventually dies. Institutions are different and rarely change their underlying nature unless their organizational form is changed. As Frank Lloyd Wright suggested in a recent denominational broadcast, form and function are inseparable.

That which is open to permanent change in an institution as a result of the will of its members is its organizational form. Often the executive heads or members of a church or denomination seek to change the functioning and new programs or policies are undertaken. The minister moves, the terms of office of the trustees expire, and the membership changes. In twenty years, the organization is following the preexisting policies with about the same success as was the case before the experiment began.

People are born, converted, exercise power and die, but institutions are immortal. Superficials change, but a decade later we are able to see that these were but temporal adaptations made in order that the past might live on. *Only if you change the form, can you change the functioning* and the faith of a church. If you do this, however, you must ask if the successful techniques of the past can continue to work in the new form and if the faith which gives the church significance will still fit.

## II

When Universalism came into being in the latter half of the eighteenth century, its greatest architects were doubtful about the desirability of giving it organizational form and structure. John Murray agreed to the organization of a separate church only to protect the property of his in-laws and to make his marriage financially possible. De Benneville remained aloof from the early efforts to create a specific Universa movement. The faint praise which Hosea Ballou h for the 1803 conference at Winchester, and the thusiasm with which he later precipitated the cont versy which led to the organization of the Restorati ist Church are evidence of his awareness that th was an underlying conflict between an inclusive fa and a defined denomination.

Actually, of course, Universalism did not becom denomination following the Winchester Conferen That was little more than an informal gathering New England Universalists seeking a solution to New Hampshire problem. Universalism continued be a conglomeration of personal movements, assoc tions, independent state conventions, autonom institutions, competing publishing houses and deno inations until 1866 or 1870, when its organizatio structure was accepted by all and established in inc porated form.

In all probability, this venture into denomination ism was precipitated by a post-war pessimism resulti from what would have been only temporary revers Let us notice that before the Civil War there w about eight hundred thousand Universalists. Cha and confusion, as the form of our organizatio structure, *had worked*. In less than a century, U versalism had become a major church *movement* w enormous influence in our country. The second c tury of our existence has seen us lose nine-tenths that membership, and I am not convinced that t explanation is to be found in our failure to organi more consistently and logically. I suspect that t peculiar treasure with which we had been entrust just did not fit or naturally flourish in the organiz environment.

The faith of Universalism is in the ability of fr men to achieve infinite values despite material a mortal limitations. Free human beings are filled w inconsistencies. A faith in free individuals is pinch

ıd irritated by consistent and logical organizational ›rms.

For example, we can see this working out in the ried national organizations which have tried to press the social needs of free men. The Weimar onstitution was perhaps the most perfect and logical mocratic structure ever produced by human reason ıd enacted into law. It lasted almost fifteen years fore becoming perfectly adaptable to the purposes Hitler. The English organizational structure, which filled with organizational *inconsistencies, irrational ıditions, and outright absurdities,* seems to possess inner stability and adaptability which the best ains of political science have not always appreciated. The irrational aspects of the American system, with compromises, checks and balances, divisions of sponsibility and conflicts of authority, may be evi- nce of the continuation of archaic traditions, but ıat efficiency expert would claim that his more logi- l system would have produced better results? Some ealists may even suspect that the revival of the irit of the Alien and Sedition Acts under McCarthy somehow related to the revival of the concepts of "ederalism" during the stress of the Depression and orld War II.

If there is to be a faith which blesses the incon- tencies of individualism and the internal conflicts ıich are an integral part of the concept of freedom, cannot be contained in a scientifically designed, icient denominational structure. "Consistency is the bgoblin of little minds." A consistent structure will t provide the environment in which great minds or ›vements may flourish.

## III

I have not had an opportunity to study the Manage- ent Survey and I would admit in advance that every- ng in this third portion of my study is open to utation by those who have been privileged to open e sealed volume. However, the fact of its secrecy, derscored by warnings about the illegality of repro- cing any parts for general study, is evidence of its onsistency with the free and rational spirit of Uni- rsalism. We have not always believed in censorship, strusted that open study by all possible people ould produce wise decisions, and sought to manipu- e the membership with possibly slanted digests. is my firm faith that the means determine the end. en if the proposed changes are good, they will be rupted for Universalists if adopted through any eans save full and free examination of all the facts, w and patient discussion, and a rational decision.

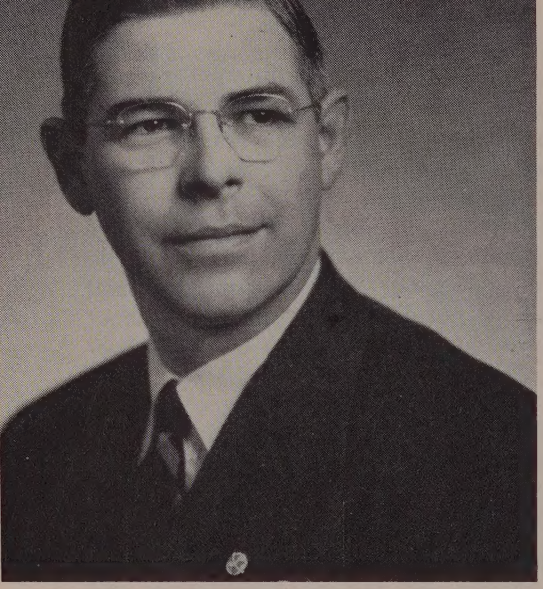
I have no doubt that many of the administrative changes make sense. In all probability, many of the proposals but recognize "de facto" assumptions of power which strong men have been able to grasp. They will make it easier for strong leaders and permit more orderly administration. *But how does such a plan insure against weak leaders who might not be capable of wisely using power* they were not capable of seizing? Hosea Ballou, Thomas Whittemore and Sylvanus Cobb successfully led Universalism without any legal sources of power. What greater accomplishments were achieved by their successors who were strengthened by the title and power of General Superintendent? Did the creation of an office which would have some power result in buttressing their strength or did it give to lesser men the ability to curtail the influence of our most creative individuals?

The deification of the expert is an often noticed characteristic of our age. His recommendations and accomplishments fill us with awe and if we are at all lacking in personal confidence, we are happy to surrender all responsibility for the future into his hands. Let us also face the failures of an expert-dominated age. Production is up, but is satisfaction in possession? Efficiency is increased and conflicts solved, but how are our resources of imagination?

I recommend to all who have the privilege of studying the Management Survey William H. Whyte's study of social engineering in industry which first appeared in *Fortune Magazine* and was later published under the title *Is Anybody Listening?* (copyright 1950, 1951, 1952 by Time Inc.). Permit me to quote a paragraph:

"Several months ago a top official of one of the most group-integrating of corporations fell to musing over the death of a wise and valuable fellow executive. It made him think a bit, he told one of his associates, of the drift of the company's personnel policy. 'You know, he was a terrifically stimulating person,' he said. 'He was the last "character" I ever knew. I wonder whether we'll ever get any more.' "

The question that must be asked is whether or not denominational reorganization in accordance with social engineering skills, but not necessarily with a faith in the complications, inefficiencies, slow growth processes, irrationalities of self-reliance and imaginative capacities of genius which God created within the world and within individuals, whether or not this reorganization will result in a continuing ability to attract and stimulate the kind of "characters" which are essential for the growth of freedom.



# Albert Niles Appointed Director of Development at St. Lawrence Theological School

THE REV. ALBERT C. NILES, minister of the First Universalist Church of Bangor, Maine, since 1953, has been appointed Director of Development of the Theological School of St. Lawrence University. Mr. Niles will go to Canton, New York, to take up his new duties, May 1.

Mr. Niles comes to his new position, not only from a background of successful parish ministry, but also from constant active association with young people of college age. In the last decade, he has recruited and sent to the Theological School at St. Lawrence four students. He has also been active in recruiting candidates for the Universalist ministry who subsequently trained at other schools. He has been a leader in religious emphasis programs on several campuses of Maine colleges throughout his fourteen years in that State.

Albert C. Niles was born in Lyndonville, Vermont, in 1916, son of the Rev. and Mrs. Harold Niles. He was educated in the public schools of Denver, Colorado and Bridgeport, Connecticut. He was graduated from the College of Letters and Sciences of St. Lawrence University with the degree of Bachelor of Science in 1938. In 1940, he received the degree, Bachelor of Divinity from the Theological School of St. Lawrence with a major in religious education. As a theological student, he served as minister of the Universalist Church of Henderson, New York, and was ordained to the Universalist ministry in Henderson on August 7, 1939.

From 1940 to 1943, Mr. Niles was minister of the First Universalist Church of South Weymouth, Massachusetts. He then accepted a call to the Elm Street Universalist Church, Auburn, Maine, where he mained for ten years, resigning to go to Bangor.

Summarizing his work as minister and communi servant, the *Bangor Daily News* said:

"During his three and a half years in Bangor, t people of the church have carried on a vigorous pr gram of development. The total pledging has mo than tripled, the church budget has doubled and debt accumulated for more than thirty years has be very nearly wiped out.

"Increased church school enrollment, re-establis ment of Boy Scout and Girl Scout troops, housing the Children's Opportunity Center sponsored by t Eastern Maine Friends of Retarded Children, maj improvements to church and parsonage, and the pu chase of modern equipment are but part of the inc cations of the growth of the total church progra Mr. Niles is a member of the Maine Committee Aging having been appointed by Governor Musk last fall. He is also a member of the Board of t Penobscot County Red Cross, president of the Mai Universalist Ministers' Association, a board memb of the Eastern Maine Friends of Retarded Childr and Eastern Maine Association for Mental Health. H is serving his second four year term on the Cent Fellowship Committee of The Universalist Chur of America and is one of eight people representi the denomination on the Council of Liberal Church (Universalist-Unitarian) Inc."

In 1920, Mr. Niles was married to Isabel Paine Springfield, Massachusetts. Mr. and Mrs. Niles ha five children: David, Ann, Martha, Walter, a Jonathan.

# .A.R.F. Congress, Chicago, 958 — A Preview

ana E. Klotzle

T is becoming increasingly clear that modern man must learn to operate within a universal frame of ference, as well as a preferential or localized ame of reference. Man may continue to speak the ltural language of his own group, but he must so develop a cultural universalism that will facilte communication with others not of his own oup. Man will fail to solve the universal probns that confront humanity in this nuclear-fissione if he continues to view the world and its peoples rough the partialistic lenses of his own religious national group.

The problem of building world peace in our ne is so great that it will take the combined inghts and ideals of humanity to bring it to fruition. ace, if and when it comes, will not be a Buddhist, ristian, Hindu, Mohammedan, or Marxist peace. will be a Universal Peace, based upon the comon needs and common aspirations of all men erywhere.

The increased efforts on the part of special inter- groups to split human-kind into hostile elements, ch as the East versus the West, the Christian Comnity versus the non-Christian Community, the thodox versus the Liberal (in all areas of thought d social behavior) makes difficult the developent of a universal frame of reference which would rmit the pooling or sharing of common insights d ideals. Even the United Nations, in which reious liberals have great faith, is hampered by the k of a universal cultural dynamic which can nscend the various interests and power blocs that nd to inhibit the effectiveness of that international dy.

Nor is it true that the ecumenical movement of e World Council of Churches is sufficiently unirsal to provide a cultural framework for all folwers of Jesus, let alone for followers of Buddha, ishna, Mohammed, Moses, and Confucius.

While there are those within the World Council Churches who sense the need for a more inclure Christian Fellowship, they have been unable to change the Bylaws of the W.C.C. so that Universalists and Unitarians could become participating members. Happily, religious liberals in several states (Massachusetts, Maine, Rhode Island, New York, Connecticut, and several others) participate wholeheartedly in Church Council activities (World Affairs, Race Relations, Housing, Institutional Service, Civil Liberties, Legislative Action) which do not violate their religious integrity. The time may come when religious liberals will be invited to share in the work of the National Council of Churches of Christ in America and the W.C.C. without compromising their theological integrity. Even if this moment should arrive, however, religious liberals would have won only a battle and not the campaign to make potent and effective the universals of all of the great religions of the world.

Fortunately for religious liberals of Christian, Buddhist, Shinto, Hindu and secular origins, the existence of the International Association for Religious Freedom makes possible a joint intercultural attempt to devise a universal frame of reference which will be ethically, culturally, and psychologically powerful enough to undergird adequately the work of the United Nations. The I.A.R.F., organized originally (1900) to promote fellowship and co-operation among liberal Christians the world around, enlarged its purposes a few years ago so that religious liberals and free-thinkers of non-Christian religions could become participating members. It was only logical, given the tradition of free thought so precious to liberal religious Christians, that once having discovered the unities and universals in their own heritage, they would make contact with those in the non-Christian religions who had also discovered the same unities and universals.

From August 9 through 13, 1958, representatives of I.A.R.F. member-groups from twenty-three nations and five continents will meet in Congress on the campus of the University of Chicago to develop plans to bring to the attention of men everywhere the need for creating a universal frame of reference

**WOONSOCKET UNIVERSALISTS DEDICATE NEW SANCTUARY. Members and friends of the First Universalist Church of Woonsocket, Rhode Island, engaged in a week-long series of services, March 24 through March 31, celebrating the completion of the new sanctuary recently added to the church plant.**

The celebration began with the Sunday morning church service, March 24. The following Tuesday evening, the Association of Universalist Women and the Clara Barton Guild sponsored an open house session. For this occasion, Judge Fred B. Perkins was speaker and addressed the group on *Universalism in Rhode Island.* On Thursday evening, the Mr. and Mrs. Club put on a family night banquet. This w followed by a Service of Consecration in the ne sanctuary pictured above. Dr. Dana MacLean Greele minister of the Arlington Street Unitarian Churc Boston, was guest speaker. Shown at the left abo are the minister, the Rev. John P. Christensen, D Greeley, and the Rev. Henry H. Schooley, Superi tendent of Rhode Island churches. Saturday w Religious Education Day. The climax of the celebr tion came Sunday morning, March 31. This was t formal dedication service of the sanctuary. The gue preacher for this occasion was the Rev. Philip I Giles, General Superintendent of The Universali Church of America.

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as a prerequisite to solving universal human problems. Using the theme, *Today's Religion Can Solve Today's Problems,* eminent representatives of the major world religions will suggest the nature and scope of a universal approach to the problems of our age. In addition to the major theme speakers, there will be five workshop sessions in which the delegates will be inspired by a panel presentation to work out the universal approach to five areas — e.g. Philosophy and Theology; World Organization; Technical Assistance and Mutual Aid, Education, and the Arts. It is anticipated that the Congress will be in a position to draft a representative statement which will place before the world the purpose and genius of those who believe in religious liberalism and religious freedom.

The invitation to hold the Congress in the United States was extended by the two American member-groups: the American Unitarian Association and The Universalist Church of America. Responsibil for the formulation and implementation of the pr gram is under the direction of a Joint Steering Com mittee, comprised of representatives of the tw American member denominations. In order to i sure the success of the Congress, the Steering Com mittee urges ministers and church boards to develo plans for sending delegates to this most importa meeting. It is hoped that provisions will be mad in all churches for an adequate study of the role liberal religion and the I.A.R.F. in the World Com munity. It is important that religious liberals, wh have come to see themselves as Native Sons of th Life Process, should implement their feeling of a homeness in the Universe with a correspondin feeling of at-homeness with the universal needs an aspirations of all men everywhere. Attendance the 1958 Chicago Congress is a *must* for those mi isters and laymen who desire liberal religion to b an effective force in today's world.

# After a Parents' Meeting

Soliloquy

HAVE just returned from attending a Parents' Meeting of my children's church school. I know school well. Beautiful new rooms are ideal for ching. The most adequate creative activity supplies easily available. The teachers are informed and ective. Almost every class has excursions, partici- es in projects, and is taught creatively. The cur- ulum material is the Beacon Press, the best that I ow. The services of worship or "Together Times" carefully planned and imaginatively conducted.

Tonight a distinguished visitor spoke. Skillfully he lined briefly the objectives of liberal religious edu- ion. This conclusion pointed out that parents and home really developed a child's religion. The urch school could help, but it could not do the ole job.

I also know very well the parents who were there. elligent, eager young liberals, they work hard for church and in the church. Out of moderate means y have given sacrificially to provide good educa- nal facilities for their children. But, as I listened to questions, I was appalled. I have heard the ques- ns many times, at every parents' meeting I have r attended. Never before did the implication of se questions strike me so forcibly as they did to- ht.

The first was a perennial: "What should I do if my ld doesn't want to go to church school? I want him make up his own mind about religion. I don't want force him to go to church." Of course, there were points of view. One group felt that going to urch should be as routine as going to school. The er group felt that since we are "seekers after th," the child should remain at home and seek his th in any constructive way that seemed to meet his eds. It was emphasized that this must be construc- e rather than pure amusement.

The rest of the discussion centered around the feel- that the children were not happy with the religion t was theirs.

"The children have no answers."

"Couldn't the church give children little phrases e the creed we used to teach?"

"When I ask my children what they learned today y say, 'Nothing.' Why can't we teach them some- ng?"

"Their friends have rosaries and fast days, tangible evidence of their religion. Our children have nothing!"

What kind of religious education can children receive, whose parents feel we have nothing? Why do they feel that way? The answer is obvious. *Our churches are failing in adult education.*

Many of our membership find their way into the liberal church because they cannot accept orthodox theology. They become liberals, not because of what they do believe, but because of what they don't believe. That is a valid reason for making a change. But are our churches giving them positive convictions of the precious privilege we liberals possess? This answer, too, is obvious.

Devotion to a church springs from the belief that the religious concepts it teaches are the most adequate one can find. In becoming a liberal we make a choice. We give up the certainty of the established answer *for* freedom to search out increasingly better answers. We give up belief in the sinfulness and littleness of man, *for* belief in the divine potential of all men (whether or not it is realized). We give up belief in the cleansing ritual, *for* the belief in the power of good deeds to rectify, to some extent, the bad. We give up belief in the Judeo-Christian tradition as the revealed *and only way* of understanding the universe, *for* belief in the universal religious aspiration of all men. We keep the deep religious insights of all men to inspire and guide our concept of God. We judge our values by the insight of Jesus and the prophets, for they have inspired our civilization for generations. In turn, their insights have been enriched and expanded by other great thinkers. We accept a responsibility commensurate with our freedom. We believe we have chosen the best for us.

Since, for many years parents inevitably make choices for their children, our choices become theirs. We choose their books, the television programs they will see, their movies and to a large extent influence their choice of recreation. *This is a part of our responsibility as parents.* We also choose their religion for them, in these early years. As they grow older, more freedom of choice is given *but the influence of the*

*(Continued on Page 128)*

## FESTIVAL OF THE HOME

CONSIDERABLY more than a decade ago, the religious education staff of the Universalist Church enlarged the emphasis of the second Sunday in May in program material. The occasion became "The Festival of the Home." This in no way sought to take anything from the honor paid mothers on that day. The idea was to place both mother and father *and children* in the very primary position the family holds in society. Religious education in our thinking begins in the home and progresses in the home, or it more often than not fails in the church school and church.

This emphasis on the necessity of a continuing active partnership between the family home and the church home has grown with the passage of the years. The Festival of the Home, therefore, becomes an occasion of great opportunity for emphasizing creative relations between parents and teachers in the church school. It can and should also be an occasion for emphasizing the perfectly awesome responsibility of those unconscious teachers of children, the ordinary garden-variety laymen and laywomen who, though they do not teach classes, are daily observed and imitated by the children of the parish.

The thoughtful, committed liberal religionist needs to be reminded that even though there be no children in his home today, he is still a teacher of children. On the street, in the shops and public buildings, wherever he encounters children, he teaches something, be it good or bad.

So important is the Festival of the Home that we have given a considerable portion of our limited space this month to two articles on child-adult relations in education. We know that those who read Robert Miller's excellent article on *Religious Education Grows from Parent-Child Relations* and the sobering soliloquy, *After a Parents' Meeting,* will profit from both.

## OPERATION FRIENDSHIP

OPERATION FRIENDSHIP is the name of the Universalist Service Committee's Middle East relief program. The name is exact. The United States government has repeatedly expressed in words and policies friendship for all the peoples of the Middle East. The American people have shown friendship to the peoples in the Middle East for many, many years.

There has been, however, a curious blank spo this friendship. For years, hundreds of thousand Arab refugees have suffered in Middle East car True, their basic needs have been taken care o Spartan manner. The chaotic events of recent mo have, however, left these fellow human beings desperate need.

Your Service Committee has responded to this n by setting up a project through which individual U versalists and Universalist churches can help to m the need of Arab refugees for clothing and blank Shipping costs and distribution will be met and ried out by United Nations officials.

Universalists, in their service outreach, are not c cerned with race or creed. They have helped b needy Jews and Gentiles in the past and will do again when need arises. They are now asked to h pitifully needy Arabs. Universalists will answer human need with generous gifts.

## LIBERALISM, HIGH OR HOLLOW

A CHARACTER in the Dostoyevsky novel, T *Possessed,* remarks bitterly, "The 'higher libe ism' and the 'higher liberal' — that is a liberal wi out any definite aim — are possible only in Russi Perhaps that was true in 1871. In 1957, howev liberalism and self-styled liberals "without any d nite aim" can, alas, be found (without too mu effort) in these United States of America.

There is a liberal who is merely free from vari constraints he once lived under. He is, indeed, qu proud of this freedom. He boasts about his freed *from* superstition, his freedom *from* dogma, and freedom *from* all manner of social pressures. His c vague aim is to be at ease in his little liberal Zion. his best, such a liberal is a harmless eccentric. At worst, he is a slave to unconventionality.

There is a liberal who is merely "agin" what regards as the orthodoxies of yesterday and tod He spends his time battering down the citadels orthodoxy. He loses his vision of the universals in fierce and life-consuming battle with detested p ticulars.

Whatever Dostoyevsky would call them, these not higher liberals. They are hollow liberals. Th freedoms from and freedoms to be exclusively "agi are but hollow liberalism.

True liberalism, that healthy liberalism which is ociated with high religion, is characterized by free- m of the spirit. This freedom is *freedom for* serv- of those universals that elevate and unite all men d women. Liberals of this school do not waste e arguing against the other fellow's theology or ste their energies demonstrating their proud little ferences from the mass of men. Such liberals give elligent voluntary commitment to the practical busi- ss of building relations of justice and good will ong themselves and their fellow men.

## DO IT NOW

VERYWHERE we go we meet fine people who are proud to be Universalists. In many areas ich we have visited during the last year, Universal- n is growing. This is not only good, it is exactly as should be.

Incidentally, the more Universalism grows the more will cost locally, statewide, and nationally. This ould dismay no one. If all Universalist parishes d Universalist individuals do their share, the load ll be spread and be easily bearable.

You are proud of your church. You are happy to a Universalist. Express that pride and that happi- ss by increasing support of the Unified Appeal of e Universalist Church of America.

The present fiscal year of your church closes June . Have you made your gift to the Unified Appeal ich supports your national program of Service, Edu- ion, and Administration? Has your church sent its gift? If not, do it soon. Indeed, why not do it w?

## CHURCH BUILDING AND CHURCH FUNCTION

HE *Information Service* Bulletin of the National Council of the Churches of Christ for April 6 otes from an article in the *Architectural Record* by Rev. Marvin Halverson. Mr. Halverson says that is "one of the ironies of history that the liturgical vement in the Roman Catholic Church is seeking recover the ministerial altar at a time when Protes- ts have been approaching the architectural setting worship in ways that the fathers of the Reforma- n rejected." This trend is to be seen in several new man Catholic Churches which have a central altar ggesting that "the Church is a family gathered."

The Halverson article is from a book, *Religious ildings for Today* to be published later in 1957 by F. W. Dodge, New York. This may well be a volume worth looking up by church building committees.

## "COME ON IN, YOU WORRIERS"

*The following guest editorial is by Harold S. Latham, editor of "The News Sheet of the Association of Universalist Men." It is reprinted by permission from "The Editor's Column."—E.H.L.*

THE NAUM, officers and members alike, welcome suggestions and criticisms. The more good-natured and healthy controversy the organization can stimulate, the better.

Our Portland gathering of last June apparently stirred many people to comment on our activities and our thinking. Some of those who have rushed into print — or who have corresponded with us — applaud what was said and done at that convention; others deplore our "unenlightened theological outlook."

While we regret that anyone should have employed the weapon of sarcasm quite so unkindly as did one of the writers in the *Leader,* the one who asked whether there were more in attendance at the Convention than were shown in the *Leader* photograph (a photo of some of the officers of the NAUM only), still we welcome all comers, fair and unfair alike.

The thing that has impressed some of us the most is the fact that so many of those who take us to task for doing or not doing something, for thinking or not thinking something, really know very little about us. They are not members of the NAUM. Why don't these critics and preservers of the Universalist Good join our ranks, thereby raising our intellectual level?

Everyone is welcome, lay and clergy. Come on in: the water is fine. Maybe you can help us to swim and maybe, too, we might show you a new stroke or two!

We are particularly happy to print in another column a contribution by Dr. Kingsbury Badger. Here is a man who does not see eye to eye with some of the sentiments expressed in and through the NAUM, — as shown by his recent and most interesting *Leader* article. But what does he do about us? He *is* one of us and he offers definite proposals for our consideration. That is the kind of criticism we like. He is helping us to build.

The NAUM is a young organization; we need builders. Come on, then, you worriers about our "theological thinking," join our ranks. You'll either take us up to new and higher levels, or we'll bring you down to ours. If you don't come in, we'll think you are afraid of the latter!

# PLUMB LINE

**"Behold, I will set a plumbline in the midst of my people, Israel."**

I HAVE a little book entitled *The Dance of Death,* in which the cartoonist-author humorously deals with the fact of human mortality as it is brought home to various types of persons. The great joke in most of the episodes is that the person involved did not expect it. But, of course, the greatest joke of all was that, when it came, it was not at all what they expected it to be. I take a certain gruesome interest in the various reactions of those to whom I show the book. Some few enjoy it; some think it in bad taste, even sacrilegious. Many are elaborately casual, but prompt, in changing the subject. And, it occurs to me that the reason why a person would dislike such a dwelling upon death is not at all that he is not interested in the subject, but because he is too much interested in it. It looms too large on his horizon for him to dare to look at it lest it blot out everything else. It is no laughing matter to him. The victims of my macabre trick do not see that the butt of the jokes is not themselves, but Death.

Certainly Death, as it is commonly considered, deserves to be spoofed right out of our minds. Someone probably has said, or should have, if he has not, that a problem, when completely stated, presents its own solution. This is most surely true of the greatest of all problems, the inevitable, universal dissolution of the physical body. Immortality is proved by the fact of death. The problem cannot be stated without at once embracing its solution; death cannot be faced except by belief in immortality. The naturalist in religion (I hesitate to say the "religious naturalist") may say, "I face death and need no supernatural escape from it." Such a man is not accepting, but escaping the fact. Death as an absolute end to personality is inacceptable to the reason. Man is not so constructed as to submit to failure, but rather to fulfill himself in ever greater life. The naturalist is carefully avoiding the blinding headlights of Death and concentrating on some white line, trying to live as if there were no Death, but unable to wipe out the gnawing knowledge that there is. Death can be creatively accepted as a part of life only when we know it is not Death, but only another of a lot of little deaths, each one of which leads us to a larger life. "And deliver them who through fear of death were all their lifetime subject to bondage."

—CRITERIUS

## AFTER A PARENTS' MEETING

*(Continued from Page 125)*

*parent is probably always a potent factor in a life.*

Our churches must make clear to parents and r liberals that ours is a positive faith. Our beliefs not be scientifically demonstrated, but they create cleavage between science and religion; they do separate this world from the other world, they ur rather than divide. Our approach is rational, but the same time emotionally warm and satisfying in demand for devotion and service to the needs of men. If such a faith is not communicated to n members, liberalism will become sterile.

The story is told that Epictetus, the Greek Sto was once walking in the market. He saw a man b ing a head of lettuce and wished he had the lettu Then he jangled the gold in his pocket and consider that if he chose the lettuce, he would no longer ha the gold.

Let us also consider our choice, and let us be su that those who have chosen to be our companic realize what they, too, possess.

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## LOOKING TO THE FUNDAMENTALS

An American engineer recently sent to Afghanist to plan ultramodern airports came back saying: tho people aren't ready for airports and electronic equi ment; they need to be shown the fundamentals decent living, they want to learn to read and write, build carts and make roads leading to markets for th things they make, they need to be shown how to e better food and keep away disease. Nobody listene and *five airports* are already under construction i Afghanistan, costing nearly fifteen million dollars an scores of American technicians will have to be st tioned there to guard and operate the fields and th machines, while the native populations will continu to taste the bitterness of their frustrated dreams.

We are being made to believe that "what's goo for U.S. production is good for foreign consumption even though the evidence is there to disprove it. Bu last week, the voice of *Churchmen* was raised strongl in public protest against cuts in foreign aid and i exhortation that the American people demand to se these programs be at last vitalized by an "unselfis desire to help others to help themselves." — WA

# Our Library Desk

UCATION AND HUMAN
MOTIVATION

By H. H. Giles
Philosophical Library, New York, 1957
108 pages
Price $3.00

Human Relations has become a pro-
sional field with its own theories
l disciplines and its own university
partments like the Center for Human
ations Studies at New York Univer-
, of which H. H. Giles is founder
l head.

Universalist ministers will remember
Giles as leader of their Convoca-
n at Cambridge Springs, Pa.

*Education and Human Motivation* is
asic monograph in human relations
dy, presenting a theory of human
ure and implications for social re-
rch and social thought. The human
ividual is an ultimate; "growth" is
inclusive purpose of its striving,
l "belonging" is its chief condition.
e growth-belonging interpretation
vides the "integrative" (compre-
nsive) theory which Dr. Giles holds
be indispensable to effective devel-
ment in human relations, replacing
older views of the organism as "an
ay of autonomous hungers." Indi-
ual life involves heredity and en-
onment mutually interacting in com-
x ways (theory of fields). Human
ations studies use psychological and
chiatric material and ideas but em-
asize the approach from wholes and
theory of field interactions.

Dr. Giles goes on from the growth-
onging theory of human nature to
social implications. Democracy pro-
es the best nurture for human life
sidered as complex interacting
ds. Man-made controls are necessary
allow equal opportunity for all.
e faith of democracy is the convic-
n that everyone has the capacity to
w. Man must move toward rela-
e (changing) goals under condi-
ns of liberty of choice and participa-
n.

To be clear about the setting of this
e of thought, the profession of hu-
n relations has somewhat surround-
"education" as customarily con-
ved. Schools are considered in this book only by implication, hardly by name. Education for the human relations specialist tends to be equivalent to social development in the broadest terms. It is "community-oriented" education as distinguished from "liberal arts" education centered around traditional subjects. Whether the issue is a real one is open to question, since the materials and methods of education are so largely common to both viewpoints. But there is an effective difference in approach, and Dr. Giles' book takes the pragmatic stand.

One may have philosophic reservations, therefore, as for example with certain statements of the metaphysical implications of field theory. But these do not detract from the enormous usefulness of Dr. Giles' restatement of the theory and implications of human relations study.

—Forest K. Davis

MODERN APOCRYPHA

By Edgar J. Goodspeed
Beacon Press, Boston, 1956
124 pages
Price $2.75

Dr. Goodspeed exposes in a scholarly fashion some of the less implausible of pseudo-scriptural documents, among them "The Lost Books of the Bible," "Oahspe" and "The Book of Jasher." Perhaps one of the most interesting facts in the book for us is that a modern publication of the last mentioned "met with such success that the *Boston Christian Leader* for November 30, 1935 devoted six columns to an account of it, evidently accepting it at face value." Of course, the trouble with all such "exposing" of hoaxes is that it is so much a matter of opinion what "genuine" scripture is, and what of it. The standard of "Is it what it professes to be?" is not entirely valid, since even generally accepted scripture is not that. However, probably Dr. Goodspeed's implicit rules for scriptural genuineness would not be argued by many in orthodoxy.

—Albert F. Ziegler

THE CHALLENGE OF CHILDREN

By Co-operative Parents' Group of Palisades Pre-School Division and Mothers' and Children's Educational Foundation, Inc.
Whiteside, Inc. and William Morrow and Co., New York, 1957
191 pages
Price $3.75

Compiled as a co-operative endeavor by ten parents of Palisades, California, this book attempts to share with a larger public their insights on child rearing and their esteem for the role of parents. The *effort* of these parents is to be commended, but the *results* are *not* commendable. Everything good in the book has been presented more competently elsewhere.

The scope is broad. From religion, to amateur psychology, to recommendations for vegetarianism, the advice ranges. Emphasis on rigid character moulding, insistence on early responsibility and early unselfishness for children, and constant exhortation to impossible perfection for parents is unhealthy; especially as it is coupled with the erroneous implication that the environment created by parents is the sole determinant of character. The natural course of children's development and the necessity of self-acceptance are not recognized as the basic concepts for education.

The book is filled with meaningless but glittering generalities such as the concluding paragraph of the chapter on "Creative Religion":

"He (the child) can come to know that the living creative religion, where the heart of man is an altar of love, is worth all the altars of the world built of stone, worth all the books, sermons and resolutions ever written. For the life lived in the active contemplation and wholeness of total giving of oneself to that all in all, to the highest, to that truth and love — is life."

As a sociological example of the extremes to which our "child-centered culture" (in David Riesman's phrase) will go, *The Challenge of Children* is interesting.

—Elizabeth Holden Baker

# Association Of Universalist Women

16 Beacon Street, Boston 8, Massachusetts

## CALENDAR FOR UNIVERSALIST WOMEN
## May - August, 1957

Many of us think that Universalist Women's groups end their year's program in May, to recess until fall. Th calendar indicates that The Association of Universalist Women has a year-round program in which all Universali women are invited to participate. Attend your state convention, participate in a summer institute, visit the camps du ing the active season, and you will start the new year with a much clearer understanding of the liberal church women program and the opportunities it offers.

**Summer home of Mrs. Lester Nerney, where the executive board of the Association of Universalist Women will meet.**

### MAY

Sixteenth Annual *YEARBOOK* of The Association of Universalist Women ready for distribution.

The *BULLETIN* issued for the last time until September, 1957.

1-2: New York Association Area Conferences, Leaders: State Officers and Mrs. Bowman.

3: Massachusetts Association Annual Convention, Brockton.

3-4: Maine Association Annual Convention, Portland.

9: Clara Barton Birthplace and Camps Committee Meeting, Boston.

11: Connecticut Association Annual Convention, West Hartford.

11: California Association Annual Convention.

16: New Hampshire Association Meeting, Nashua.

20-24: Association of Universalist Women, Executive Board Meeting, Martha's Vineyard.

24-26: Illinois Association Annual Convention, Galesburg.

### JUNE

1-2: Work Camp Continued.

6-8: North Carolina Association Institute.
Shelter Neck, N. C.
Chairman: Mrs. Norman Sparbel.

13-15: Clara Barton Birthplace and Camps. Committee Meeting at Camps.

**15: Flag Day Program, Clara Barton Birthplace, Oxford, Mass.**

Twenty-fifth Anniversary Observanc
Clara Barton Birthplace Camp,
Clara Barton Camp for Diabetic Girl
Chairman: Mrs. Dana E. Klotzle.

10:15 A. M. — Service of Dedicatio
Oxford Universalist Church.

11:00 A.M. — Presentation, *The S ver Chain* at the Clara Barton Birt place Camp. Tour of New and R modeled Buildings.

(Entertainment will be provided f younger children during the mornin program.)

12:00 M. — Picnic Luncheon fo lowed by Cutting of Silver Anniversa Cake.

1:30 P.M. — Conducted Tour Elliott P. Joslin Camp.

16: Adult Week at Clara Ba ton Birthplace Camp.

18-20. Illinois Association Institu for Women of Midwest Universal Conference.
Herrick House, Bartlett, Illinois.
Chairman: Mrs. Earle T. McKinney

19: Pre-Camp Training Peri for Camp Counselors.

21: Ohio Association Annu Meeting, Lyons.

23: Clara Barton Birthpla Camp Opens for Twenty-sixth Seaso Elliott P. Joslin Camp Opens f Tenth Season.

30: Fiscal Year of Associati of Universalist Women Ends. Recommendations for Biennial Co vention should be in hands of Busine Committee by this date.

### JULY

7: Sunday Services for Campe and Guests, Oxford Universal Church.

11: Clara Barton Birthplace a Camps Committee Meeting at Camp

*(Continued on Page 133)*

# News of Churches and Church People

## AVID PEIRCE CITED BY EXINGTON PAPER

Six years ago, when David L. Peirce ame president of the Universalist blishing House, he was working ra hard to establish a new business his own. When asked to take on presidency of the organization then dire straits, he did not say, as has n too often said by others in like umstances, "Sorry, I'm too busy w. Wait until I am established in business." No, he took the added paid job and that is one of the jor reasons why Universalists have ational publication today. We are, refore, very happy to reprint ithout David's knowledge) the folving story which appeared in *The kington Minute Man:*

'If you want to go to Pnom Penh some other outlandish place — or n to landish places — David L. rce at the Lexington Travel Buu is the man to see. He'll book an rican safari or a simple sojourn to w York, Florida, or what have you.

'He's been doing business at 4 azzey Street, Lexington, Mass., since 19. In seven months of last year, has booked trips for more than six usand persons. And by the time a r has passed, it will more likely be ser to ten thousand.

"It has not always been so.

"The first year he opened for business — 1949 — he and his partner, Lee E. Tarbox, who is also a realtor, worked without compensation.

"They opened the travel agency in the face of much opposition, principally of the airlines and ship lines. The latter, going on the presumption that the Lexington Bureau would last probably no more than six months, as is common in the travel agency business, wouldn't agree to pay Peirce commissions on bookings.

"Nevertheless, with his wealth of experience in the travel agency business and the determination of the partners to 'make a go of it,' the bureau became successful.

"Contrary to popular belief, there is no cost to a client of the agency for the service it performs. The fees are paid the agency by the airlines and shipping lines on whose aircraft and vessels passages are booked.

"Mr. Peirce has made twelve trips to Europe, three to South America, six to Russia, thirty-five to the West Indies. He gets to Bermuda about every other year.

"He is a member of the Hancock Men's Club, a member of the advisory group of the town celebrations committee; president of the Universalist Publishing House, which issues church literature, including a monthly magazine; a member of the American Society of Travel Agents and the Association Internationale des Skal Club."

## DR. WARD PREACHING IN ABINGTON

Dr. Merril C. Ward is interim minister in the First Universalist Church of Abington, Massachusetts. He has been carrying out this assignment since last November. Dr. Ward, who is eighty-six years of age, writes that he is keeping well. His only real handicap is weak eyes which prevent him from reading. However, he says, "I enjoy speaking without notes, and one of our young men, Charles Ford, assists by opening the service and reading the Responses and Scripture."

## UNIRONDACK 1957 PREVIEW

Unirondack, a summer institute and conference camp owned and sponsored by New York Universalists, is located in the heart of the Adirondack Mountains and overlooks Beaver Lake (Star Route, Lowville). This summer will mark its seventh year of service to religious liberals.

**Family Celebration** — July 3 - 7. A program for the enjoyment of the whole family over the 4th of July holiday season. Adults: $15.75.

**Religious Education Institute** — July 7 -14. A week especially for parents, teachers and church school workers. Adults: $30.

**Junior Camp** — July 14-21. A camping experience for children 9 - 11 (or grades 4, 5 & 6). Total cost: $31.

**Ministers' Seminar** — July 21 - 26. An educational program for ministers, R.E. Directors, and their families. Adults: $22.

**Religious Education Week - end Seminar** — July 26-28. A weekend of emphasis on religious education for those unable to attend the full week institute. Adults: $11.

**N. Y. Association of Universalist Women's Institute (AUW)** — July 28 — Aug. 3. Adults: $29.

**World Citizenship Camp** — August 4-17. An intercultural program for Junior High Youth (12-14) cosponsored with the Universalist Service Committee. About $50.

**Iroquois Fed. Pow-Wow** — August 18-28. A program planned and sponsored by the Liberal Religious Youth (LRY) for high school age youth. About $39.

**Tenth Year Reunion** — August 30 — Sept. 2. A gala weekend for the entire family celebrating ten years of institute programs in N. Y. State. Adults: $13.

(Reduced room and board rates for children: under 3 — free; 3-8 — one half adult rate; 9-12 — three quarters adult rate.)

For more information — write: 131 Front St., Binghamton, N. Y.

## OBITUARIES

### E. DEAN ELLENWOOD

Everett Dean Ellenwood, for fifty-two years an ordained Universalist minister, died at his home in Scottsdale, Arizona, March 10. He was in his eighty-fourth year.

In 1950, Mr. Ellenwood resigned his post as minister of the First Universalist Church of Woonsocket, Rhode Island, after a pastorate of thirty-one years. He and Mrs. Ellenwood went to Scottsdale, Arizona, where they have made their home.

E. Dean Ellenwood was born in Kewanee, Illinois, April 29, 1873. He was educated in the high school of Wakefield, Kansas, and later in the University of Chicago. His first post was as assistant pastor of the Church of the Redeemer, Minneapolis, Minnesota, where he served from May 1903 to November 1905. He was ordained to the Universalist ministry in Chicago, November 30, 1905. On the same date he was united in marriage with Florence Virginia Ashcraft. Mr. and Mrs. Ellenwood went immediately to Atlanta, Georgia, where they served the Universalist church until 1913. From April 1913 until November 1919, Dean Ellenwood was minister of the Universalist Church of Elgin, Illinois. On the latter date, he accepted a call to become minister of the First Universalist Church of Woonsocket, Rhode Island, where he remained until his retirement in 1950.

In Georgia, Illinois, and in Rhode Island, Dean served both as board member and member of the important Fellowship Committees of those states. During his long residence in Woonsocket, he became one of the community's outstanding leaders and most trusted servants. He was, for a considerable period, president of the Woonsocket Public Health Nursing Association. Throughout his entire ministry, he was the wise and understanding friend and counselor of young people. Under his leadership, the Woonsocket Universalist Church became famous as a stronghold of youth work.

For many years, Dean Ellenwood was a most loyal and enthusiastic member of the Fraters of the Wayside Inn. Until his removal to Arizona, he rarely missed attending the full sessions of the annual Retreat. Even after going to Arizona, Dean always wrote the brethren a warm-hearted letter each year.

Funeral services were held in Scottsdale, Wednesday, March 13. Mr. Ellenwood is survived by his widow, Florence Ashcraft Ellenwood.

### HARRY ALLEN FARRAR

Harry Allen Farrar died suddenly at his home in Chester, Vermont, March 10. Mr. Farrar, a native Vermonter, was educated at Middlebury College where he earned both his B.A. and M.A. degrees. He did graduate work in Education in Massachusetts and studied law at Hamilton College.

He was ordained to the Universalist ministry at Andover, September 25, 1932. Throughout his working life, Mr. Farrar served as teacher and school supervisor and as minister to numerous churches of different denominations. Since 1932, he has been minister of the Universalist Society at Andover.

The Rev. Clifford R. Stetson of Springfield officiated at funeral services.

## PITTSFIELD, MAINE ENGAGES RELIGIOUS EDUCATION DIRECTOR

Robert D. Fiske, minister of the First Universalist Church of Pittsfield, Maine, recently announced the addition to the staff of the church of Warren H. Haskell, a student at Bangor Theological Seminary. Mr. Haskell will serve as director of religious education.

## REGIONAL EDUCATION SEMINAR AT PEORIA

A Religious Education Seminar for parents and teachers of the Avon, Peoria and Galesburg, Illinois churches was held in Peoria on March 16. The Rev. Edna P. Bruner of the Department of Education of the Council of Liberal Churches (Universalist-Unitarian), was the featured speaker of the occasion. The Rev. Robert M. Bowman of the Avon church spoke on *Combating Prejudices in Our Children.* The Rev. Richard O. Burns, minister of the First Universalist Church of Galesburg, spoke on *Using the Bible in Religious Education.*

## INSTALLATION

EDWARD ALLISON CAH was installed as minister of United Liberal Church (Universal Unitarian), Atlanta, Georgia, Tu day evening, March 26, 1957.

Following the processional hy Dr. Rufus E. Clement, President Atlanta University, read the open sentences and led the congregat in the Responsive Reading. The stallation Sermon was preached Dr. Frederick May Eliot, Presid of the American Unitarian Asso tion.

The Act of Installation by Congregation was led by Dr. Abr Golden, President of the Board Trustees of the church. The R Clifton George Hoffman, Regio Director of the Southern Unitar Council, offered the Prayer of Inst lation. The Right Hand of Fello ship was given by the Rev. Henry Cheetham of Charlottesville, V ginia.

The Charge to the Minister w given by the Rev. Arthur R. Graha Oak Ridge, Tennessee. The Re Philip Randall Giles, General Supe intendent of The Universalist Chur of America, gave the Charge to t Congregation.

A welcome to the community w spoken by the Honorable Willia B. Hartsfield, Mayor of Atlanta.

Following the Benediction, pr nounced by the Rev. Edward Allis Cahill, an informal reception w held for the new minister and M Cahill.

## CONNECTICUT FELLOWSHIP COMMITTE

In accordance with a call issued the Rev. Wallace G. Fiske, chairma of the Connecticut Fellowship Co mittee of the U.C.A., the Committ will meet at the Church of the R deemer (Universalist), located at Fe Street, West Hartford, 11 A.M., We nesday, June 12, 1957, for the purpo of examining Peter Lee Scott "as to h fitness in purpose, character, trainin and ability for the Universalist mini try," Laws of Fellowship, U.C.A., Ar VII, Sec. 1.

—HERBERT E. BENTON, *Secreta*

## .OTZLE HEADS MAS-
## ACHUSETTS CHURCH
## ACE RELATIONS
## OMMISSION

The Rev. Dana E. Klotzle, director the Universalist Service Commit- has been appointed Chairman of Massachusetts Council of Churches e Relations Commission.

## DUCATION DAY
## ATURDAY, MAY 25, 1957

Council of Liberal Churches
(Universalist-Unitarian)
Incorporated

**Educational Conference**

*Advance registrations* must be made ough the Registrations Desk, 25 con Street, Boston, Mass. A $3.00 istration fee includes a luncheon l workshops. Registration for work- ps, only, $1.00. Advance registra- n assures you of the workshops of r choice. Workshops limited to y. Each person should enroll for a rning and a different afternoon kshop.

All sessions will be held at Boston iversity, 745 Commonwealth Ave-, Boston, Mass.

*0 A.M. Workshops.* Principal lers listed.

. When, How Much and What nner of Bible for Children? — Dr. hia L. Fahs. 2. Parents as Teachers Religion — Dr. Dorothy T. Spoerl. How to Plan Your Curriculum — . Robert L'H. Miller. 4. Teaching r Unitarian and Universalist Heri- e — Rev. Eda P. Bruner. 5. Wor- for the Younger Child — Mrs. th F. Hunter. 6. Worship for the ler Child — Mrs. Betty H. Baker. Choric Speech and Motion Choirs Rev. Robert A. Storer. 8. Develop- Religious Understandings Through cussions — Dr. Lucile H. Lind- g. 9. Making Your Teaching More ative for the Younger Child — s. Josephine T. Gould. 10. Making ur Teaching More Creative for the ler Child — Mrs. Betty Lasselle. Administering the Church School Miss G. Jean Humphreys. 12. Re- ous Education in the Small urch School and Fellowship Miss Frances W. Wood. 13. An Adventure with Junior High Youth — Miss Alice M. Harrison. Rev. Manuel Holland. 14. Older Teen-agers and Liberal Religious Youth — Rev. C. Leon Hopper, Jr. 15. Adults' Programs in the Local Church — Rev. Dana E. Klotzle.

*12:30 P.M. Luncheon* — Hayden Hall, 685 Commonwealth Avenue, Boston, Mass. Speaker to be announced.

Advance reservations required. Secure luncheon tickets at 25 Beacon St., Boston, Mass.

*2:30 — 4:30 P.M. Duplication of Morning Workshops.*

*4:30 P.M. Annual Meeting and Election of Officers and Directors, Unitarian Sunday School Society.*

## CHICAGO UNIVERSALIST COMMUNITY SERVICE

A community service program, *Your Child and You,* was held on the four Tuesdays of March at the First Universalist Church of Chicago.

The lectures were held from 9:30 to 11:30 a.m. and featured a pediatrician, a child psychologist, a graduate librarian, and two social workers as speakers. A question-and-answer period followed each talk.

The program was sponsored by the local chapter of the Association of Universalist Women.

The first program, March 5, was a panel discussion on *Permissiveness Versus Authoritativeness in Discipline.* Speakers were Dr. Frederick Phillips, a pediatrician in private practice and a staff physician at St. Luke's and Children's Memorial Hospitals; Mrs. Lisa Cohen, graduate social worker from the Association of Family Living; and Mrs. Donald Snyder, mother of two children.

On March 12, Mrs. Irene Funt, director of the Jewish Family and Community Service, a social worker and teacher as well as mother of two children, discussed *The Rights of Parents.*

Dr. Thomas Cummings, assistant professor in the department of psychiatry at the University of Chicago and a child psychologist, spoke on *Building Healthy Interpersonal Relationships,* March 19.

A display of books and approved reading lists were seen at the final session on March 26 when Sara Fenwick, assistant professor in the graduate library school at the University of Chicago and librarian at the university's Laboratory School, was the speaker. Her topic was *Your Child and Reading.*

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## A.U.W.

*(Continued from Page 130)*

14: End of First Camping Period.

15-18: Association of Universalist Women Institute.
Murray Grove, Lanoka Harbor, N. J.
Dean: Mrs. Emery L. Hamlin.
Theme: *Pattern for Progress.*

28: Sunday Services for Campers and Guests, Oxford Universalist Church.

28: New York Association Institute,
Unirondack, N. Y.
Dean: Mrs. Palmer Cutter.
Theme: *Freedom Is A Tool.*

AUGUST

3: New York Association Institute Ends.

3: Association of Universalist Women Institute, Ferry Beach, Saco, Maine.
Dean: Mrs. Woodworth Carpenter.
Theme: *Pattern for Progress.*

4: Second Camping Period Ends.

10: Ferry Beach Institute Ends.

18: Sunday Services for Campers and Guests, Oxford Universalist Church.

24: Camping Season Ends.

For further information in regard to Flag Day, Summer Institutes, and Camps, write 16 Beacon Street, Boston, Massachusetts.

## ADDITION TO DENOMINATIONAL DIRECTORY

HOLBROOK MULFORD is a member of the Board of Trustees of The Universalist Church of America. He has been a loyal, active, hard-working member for nearly eight years. We, therefore, deeply regret our quite inexcusable error in omitting his name from the Denominational Directory last March.

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**VISITING SOUTHERN CALIFORNIA?**

Don't fail to attend beautiful Throop Memorial Universalist Church, 300 South Los Robles Avenue, Pasadena. Sunday mornings: Youth Fellowship at 10:30; Church School at 10:45; Worship at 11. Miriam A. Gorton, Director of Religious Education, Dr. Harmon M. Gehr, Minister.

# NOTICES

## CONNECTICUT ASSOCIATION OF UNIVERSALIST WOMEN

The Annual Convention of the Association of Universalist Women of Connecticut will be held in the Church of the Redeemer, West Hartford, Connecticut, May 11, 1957 at 10 A.M.

Reports will be given, including the hearing and acting on the report of the Bylaws Revision Committee, officers elected, and such other business transacted as should come before said convention.

—SHIRLEY L. RASPE, *Secretary*

## MAINE FELLOWSHIP COMMITTEE

The Fellowship Committee of the Universalist Church of Maine will meet on Saturday, May 4, 1957, at 1:30 P.M., at the Universalist Church in Portland, Maine, for the examination of the Rev. William J. Robbins, a Baptist minister, "as to his fitness in purpose, character, training and ability for the ministry of the Universalist Church."

—DOUGLAS H. ROBBINS, *Secretary*

March 6, 1957

## MASSACHUSETTS FELLOWSHIP COMMITTEE

Transferred Rev. Robert Cummins to Maine.

Accepted by transfer the Rev. Brainard Gibbons from the Central Fellowship Committee.

Renewed the Lay License of Mr. Charles Ford for three years as of March 23, 1957. Renewed the Letter of License to Preach of Mr. David M. Blanchard for the period of one year, as of April 11, 1957.

Granted Reciprocal Fellowship to the Rev. Harry Stevens Loud, Congregationalist, subject to the approval of the Central Fellowship Committee.

Issued a Letter of License for an Ordained Clergyman to the Rev. Herbert E. Levoy for the Probationary period of one year, as of March 13, 1957.

Granted a Letter of License to Preach to Mr. Alexander Meek for one year, as of March 13, 1957.

—RAYMOND M. SCOTT, *Secretary*

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MARIAN E. PFAFF, *President*
FRANK A. DEWICK, *Treasurer*

## MASSACHUSETTS FELLOWSHIP COMMITTI

Notice is hereby given that t Committee of Fellowship of the M sachusetts Universalist Convention w convene at 125 Mt. Vernon Stre Boston, Massachusetts, on the twen second day of May, 1957 at 2: P.M., for the examination of Al Leslie Seaburg, "as to his fitness purpose, character, training and abil for the ministry of the Universal Church."

—RAYMOND M. SCOTT, *Secreta*

April 1, 1957

## LADIES' AID, FERRY BEACH PARK ASSOCIATION

Your continuous support and ge erosity to the Ladies' Aid have in t past made it possible for them to many things toward the maintenan and improvement of Ferry Beac Again we appeal! Will you begin collect your articles for the Fair tabl and mail them to:

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After July 1, please mail articles The Quillen, Saco, Maine.

—AGNES E. PETERSO
*Recording Secreta*

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## RHODE ISLAND ASSOCIATION OF UNIVERSALIST WOMEN

The annual meeting of the Rhode Island Association of Universalist Women will be held on Thursday, May 23, at the First Church, Providence, R. I., for the hearing of annual reports, election of officers, and any other business which may legally come before it.

Registration, 10:30; meeting, 11:00; Lunch, 12:30; Afternoon meeting 1:45. Mrs. J. Russell Bowman will speak on *Patterns for Progress.*

—RUTH S. GUMLEY,
*Corresponding Secretary*

## THE ASSOCIATION OF UNIVERSALIST WOMEN OF MAINE

The sixty-third annual sessions of the Association of Universalist Women of Maine will be held in Portland, at the Messiah All Souls Church, May 3 and 4, to hear reports, elect officers, amend Article 4, Sections 1, 2 and 3 of the Constitution, and Article 1, Sections 1, 3 and 4, of the Bylaws, and to transact such other business as may legally come before it.

The amendments to the Constitution and Bylaws shall read as follows:

*Article 4—Officers*

*Section 1.* The officers of this association shall be a President, Vice President, Recording Secretary, Financial Secretary and a Treasurer.

*Section 2.* There shall be an executive board consisting of the officers, ex officio, and nine members whose duties shall be assigned by the President.

*Section 3.* All elections shall be biennially by ballot. The president, vice president and five board members elected on the even years, and the recording secretary, financial secretary, treasurer and four board members on the odd years.

**Bylaws**

*Article 1—Duties of Officers*

*Section 1.* The President shall preside at all meetings of the Association and the Executive Board and shall call any special meetings as seem necessary. She shall appoint from the Executive Board four department chairmen and five district superintendents and any additional chairmen as may seem neces-

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9



sary and exercise a general supervision of the work.

*Section 3.* The Recording Secretary shall keep a record of all the proceedings of the Association and Executive Board, and a complete register of officers of affiliated associations with number of members in each throughout the State; attend to official correspondence and make three copies of the annual report, one to be submitted to the Association at its annual sessions, one to the Universalist Church of Maine, and one to the (Financial stricken out) Secretary of the National A.U.W. She shall take charge of all papers and official documents not otherwise provided for, and give due notice of all meetings of the Association and Executive Board. She shall notify all members elected to office or appointed to committees, stating their duties.

*Section 4.* The Financial Secretary shall receive all money, giving her receipt for same, and pay the sums received to the Treasurer.

Sections 5, 6, 7 and 8 same as 4, 5, 6, and 7.

Submitted by:
Virginia Leonard
Dora Wish
Mona Wyer

—ELLEN P. RICHARDSON, *Secretary*

## UNIVERSALIST WOMAN'S ALLIANCE ANNUAL MEETING

The annual meeting of the Universalist Woman's Alliance will be held at Bethany Union, Friday, May 17, 1957.

Mr. Richard F. Lufkin will speak on *Pictorial Old Boston, 1630-1830.*

Luncheon, seventy-five cents. For reservations, call Mrs. Dumas, CO 6-0240.

— MARION H. PIKE, *Secretary*

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